THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*To the law and to the testimony: if they speak not according to this word it is because there is no light in them.*"—ISAIAH viii, 20.

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A PIONEER ADDRESS.

THE following address from President Wilford Woodruff was read before the assembled Sabbath schools of Salt Lake City at their celebration of Pioneer Day:—

To the Pioneers and Citizens, and to the Officers and Members of the Sabbath Schools.

MY DEAR FRIENDS,—Forty-one years ago this day I passed through Immigration Canyon with President Brigham Young. He was taken sick on East Canyon Creek, and I made a bed for him in my carriage. When we came upon the bench, where we had a fair view of the valley before us, I turned the side of the vehicle to the west, so that he could obtain a fair view of the valley. President Young arose from his bed and took a survey of the country before him for several minutes. He then said to me, "Drive on down into the valley; this is our abiding place. I have seen it before in vision. In this valley will be built the City of the Saints and the Temple of our God." I drove down to the encampment already formed by a portion of our company, who had cut a road through the quaking-asp groves of timber which were in the bed of the canyon and come in ahead of us. We arrived in the encampment at 11.30 on the morning of the 24th of July, 1847. The brethren had already turned out City Creek and irrigated the dry and barren soil, being the first irrigation ever performed by any one in these mountains in this age. They had also commenced to plough some ground, and that noble pioneer, William Carter, whose circumstances prevent him meeting with the pioneers to-day, broke the first ground and laid the first furrow. The ploughshare that performed the work is on the stand to-day. On my arrival in camp, before I ate my dinner, I planted two bushels of potatoes in the ground broken up. President Young commenced to recover from his sickness the hour he entered the valley. On a day or two following our arrival a remarkable incident occurred. While President Young was walking with several of the apostles on the higher ground north-west of the encampment, he suddenly stepped out, struck his cane into the barren ground and sagebrush, and exclaimed, "Right here will stand the Temple of our

God." We had a peg driven down, and it was nearly in the middle of the Temple as it stands to-day, which Temple was built without any regard to the spot designated by President Young at the time. On the 26th we went to the top of a high point on the north of the city, which President Young named "Ensign Peak." We also visited the Hot and Warm Springs. On the 27th we drove to the West Mountains, and visited the Salt Lake, President Young being the first man to dip his hand into the briny water. We walked dryshod to the Black Rock and took a bath in the lake. Afterwards preparations were made for laying out the city, and I with other brethren, assisted President Young in laying out the ground and streets with chain and compass. He laid out a block of ten acres upon which to build a Temple, and city lots of one acre and a quarter, and streets eight rods wide, all of which have been published by historians. President Young left Winter Quarters on the 7th day of April, accompanied by seven other apostles and other men all told 143 men and three women. The apostles were Brigham Young, Heber C. Kimball, Wilford Woodruff, Geo. A. Smith, Willard Richards, Orson Pratt, Amasa Lyman, and Ezra T. Benson. Parley P. Pratt and John Taylor arrived soon after, leading companies of families. Orson Hyde remained at Kanesville. We traveled the first 500 miles without any grass. With the exception of the little grain we fed our animals, they lived entirely on the bark of cottonwood limbs and saplings which they knawed from the cottonwood we would lay before them for their night's meal. This company of 143 men traveled 1,000 miles, making their roads and building their bridges. In one instance we had to form a guard of a wedge shape for three days and nights to keep our company from being trampled to death by an enormous herd of buffalo that had gathered from the mountains and were migrating in a solid body to the plains below. The herd was judged to be sixty miles in length, and numbered not less than one million. They were traveling east, and we were traveling west. We were three days passing through the herd, and we all breathed freer when we were clear of them. No other class of men will ever witness the same scene again upon the face of the earth. Brother Wm. C. A. Smoot, sen., got his horses loose and mixed with the herd, and it was with great difficulty that we obtained them again.

Notwithstanding our first care was to secure an abiding place, a home for the people, we did not lose sight of other important matters. President Young contemplated at that early day the building of a railroad across the continent, and we marked out the route which we thought the national road would take to unite the Atlantic and Pacific Oceans.

Brothers Orson Pratt and Erastus Snow entered the valley two or three days before the body of the pioneers; but where are those men to-day, and where is President Brigham Young and the apostles who accompanied him? All are in the spirit world, mingling with the martyred prophets, where they can plead for their brethren. Not one of them living to-day except myself, and but few of the pioneers remain. We have buried a whole quorum of twelve apostles since we entered these valleys of the mountains. The remnant of Zion's Camp, Mormon Battalion, and the pioneers, number but very few to-day. Those of us who remain will soon pass away, but our posterity lives and are numbered in the Primaries, the Sabbath Schools, and the Mutual Improvement Associations, and are this day assembled in this great Tabernacle to celebrate the arrival of the pioneers into this great American desert, which to-day, through the blessing of God and labor of the pioneers, is blossoming as the rose.

This company of pioneers spent about a month in this valley, during which period we erected what is known as the Old Fort, surrounding three sides of the ten-acre block with an adobe wall on the outside, and the east side with log cabins. We also arranged for this fort to have four entrances, one on each point of the compass.

Most of the pioneers returned to Winter Quarters, where they reached in the fall, making a journey of over

2,000 miles, besides the labors performed while here in building a fort, laying out the city, and exploring the adjacent valleys.

I wish to say a few words to the members of the Sabbath Schools, and to all who are assembled in this Tabernacle to-day to celebrate the arrival of the pioneers into this valley. It is not wisdom for us to occupy your time with a long address upon an occasion of this kind; but I have referred to a few incidents of our peculiar journey into this barren desert, that you can keep in mind the toil, the care, and the hardships which your fathers endured in laying the foundation of the Zion of our God which is to be established in the mountains of Israel in fulfillment of the blessings the old Patriarch, Jacob, pronounced upon his posterity that should be fulfilled in the valleys of the everlasting hills in the latter days; and upon the heads of the rising generation of the Latter-day Saints rests the responsibility of building up the kingdom of God upon the foundations which their fathers have laid. And also of building up a State in which shall dwell virtue, temperance, industry, frugality, and honesty; a State which will do honor to the American Government, where wholesome laws shall be administered in equity and justice to all of its citizens according to the letter and spirit of the Constitution given by inspiration of Almighty God to our forefathers.

I feel to say to our children, honor your father and your mother and your God, that your days may be long and prosperous in these valleys of the mountains which the Lord your God hath given unto you.

That God may bless you all, and enable you to fulfill the object of your creation here on earth to the satisfaction of yourselves and your Creator, is the earnest desire of your friend and brother,

WILFORD WOODRUFF.

HARVEST PROSPECTS.

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IT is said that the oldest farmer in the kingdom cannot remember a previous season in which so much hay has been spoiled or badly injured. In the pastoral districts more or less compensation is afforded by the great abundance of feed for stock, forced by the wet weather, and dairy farmers especially have the advantage of an unusually great production of milk, whereas the farmers of arable land have only prolific root crops—and even these have begun to show signs of suffering from the water-logged condition of the soil—and a good second crop of hay to look forward to by way of set-off to the loss of hay and the injury to corn. To enter a little into detail, it is not surprising to learn that the ears of wheat are imperfectly filled, for there has seldom been worse weather during the fertilization period than that experienced this season. Rust, which will develop into mildew, has also been noticed in places, and is expected to extend rapidly in the event of a rise of temperature taking place. Barley is the most hopeful of the cereals, and may yet yield fairly, though the quality must have been seriously injured, and the grain of laid crops will be thin. Oats have never looked well in England as a whole, though better in Scotland and Ireland. The bean crop, which seemed to be in a hopeless condition at the end of May, after a long drought, has improved marvellously, but only the winter variety is likely to produce abundantly. Peas, on the other hand, after producing a great growth of haulm, have failed to pod well, and have become unhealthy in many places. Potatoes are a heavy crop, but not a sound one, the continuous wet weather having developed the dreaded disease. Roots, as already intimated, will be very bulky crops, if sufficient warmth and sunshine to develop the bulbs should be experienced. With respect to hops, it is too early to pronounce a definite opinion. Hot sunshine for the next month would probably insure a moderate yield, although there are complaints of "fly" and more or less

mould in most plantations, and this week's reports are for the most part extremely unfavorable. Fruit crops, which as a whole promised to be abundant, have been seriously injured by the frequent rains. Thus all classes of cultivators of the soil in this country have reason for more or less disappointment, and some for serious alarm. A great difference in the value of the crops gathered will be dependent upon climatic conditions during harvest, dry weather being especially necessary to allow of the best being made of laid crops. Even now, too, hot sunshine would do a good deal to improve the quality of the grain.

Russia appears to be the only European country in which a good harvest is expected, though Roumania has reaped a fair one. France has a very defective wheat crop, and is now in all the agonies of a wet harvest. In Spain and Italy the crops have proved much below average; in Austro-Hungary they are a great deal less prolific than they were last year; and they are below the mark in the West of Europe generally. The American wheat crop is well known to be a poor one, though not quite as bad as it was at one time expected to be. Harvest is nearly finished in the United States, and the official report for August upon it will be published in a few days. Estimates based upon some figures supplied by the Department of Agriculture in June, as interpreted by the declared condition of the crop in July, point to a total yield of winter and spring wheat amounting to about 427,000,000 bushels, or 29,000,000 bushels less than last year's produce. Since July 1, prospects it is reported have remained about stationary, so that it is not likely that the outturn will be in excess of that just stated. Canada, in spite of an extra crop in the North-West, will do little more than supply her own requirements, and may be left out of account in considering the wheat supply of Europe. The "visible" and "invisible" stocks of wheat in the United States on July 1st, according to the *Cincinnati Price Current*, amounted to 63,000,000 bushels, or 10,000,000 bushels less than the stocks held at the corresponding date of 1887; 18,000,000 less than those of July 1, 1886; and still more below the quantity for any other year since 1882. Unless this small reserve is to be diminished, then it appears that, even without allowing for the consumption of the increase in population during twelve months, and also without taking into account any possible difference in the stocks of flour, the United States will have a smaller surplus by 29,000,000 bushels than the 116,703,330 bushels of wheat and flour in wheat equivalents exported in the year ended June 30, 1888.—*Economist.*

A SLANDEROUS STORY.

THE following is the sensational paragraph going the round of the Press of this country in relation to the alleged experiences of Mrs. Rutter in Utah:—

"A pale-faced little woman, giving her name as Elizabeth Turnbull Rutter, formerly of North Shields, was picked up in the streets of Chicago, Illinois, U.S., on July 14th, apparently fainting from hunger. She claimed to have had nothing to eat during her four days' trip from Ogden, Utah, *en route* to her old home in England. She told a terrible story of experiences among the Mormons (says a despatch in the Boston *Sunday Herald*). Her young son, she stated, had been induced, against the wishes of his parents, to join a party of emigrants organized by Mormon missionaries in England. Not hearing from him, it was learned that he had been prevented by elders from writing. The father, frantic with anxiety, followed to Utah. He found employment with a Mormon farmer named Joseph Holbut, but was unable to save enough to help to continue the search until he pretended to join the Church. Then Rutter got money and sent some to his wife; but all his letters telling of the condition of

affairs in Utah were intercepted and others substituted, urging her to come to Utah with the missionaries. She obeyed, and asserts that the women in the party were subjected to fearful indignities *en route* by the elders. Rutter was murdered shortly after she joined him. He had inadvertently given a young Mormon an inkling of his plans to find his boy and escape. The Mormons asserted that Rutter's death was accidental."

THE following letter has been addressed to the editor of the *Newcastle Daily Chronicle*:—

Sir,—With regard to the *Chicago Sunday Herald's* version of the alleged statement of a Shields woman as to her adventures among the Mormons, you say in editor's comments of August 2 "that unless they be met fairly and directly the denomination is not likely to receive further countenance from the religious people of this country." Therefore I ask for permission through your columns to show the public that the statements as printed by the *Herald* are unfounded in every particular. In the first place the *Herald* makes Mrs. Rutter to say that "her son was induced by Elders to go to Utah against his parents' wishes, and that the parents did not belong or have any connection with the Mormons at that time." These statements are absurd, for both Mr. and Mrs. Rutter were connected therewith as early as 1881, and their son was taken by C. H. Greenwell (a butcher by trade) with the full consent of the parents, with the understanding that he (Mr. Greenwell) would take care of him until his parents should follow. Again, she is made to say that her husband became frantic at not hearing from his son, and followed to Utah. Now, the truth of the matter is this, that Mr. Rutter heard from his son as often as people generally do from a foreign country. This can be attested by many of the neighbours at Shields that I have seen this week. Again, Mrs. Rutter is reported as stating that her husband was not able to find their son until he pretended to join the Church. Now, sir, this man joined the Church years before, and the names of the whole family are on the branch record at Shields. The book is now in the possession of Mr. Thomas Thomson, 5, Ash-street, Hebburn Colliery, and can be seen at any time. I myself was present when Mr. Rutter arrived in Ogden, and I can testify that he (Mr. Rutter) met both Mr. Greenwell and his son. Next, it is said, the letters to her were intercepted and others put in their place by the Mormons. Now, sir, I am the man that wrote the most of Mr. Rutter's letters, he dictating what should be written. How is it to be understood that letters should be intercepted? We in Ogden City have a postoffice similar to that in Newcastle which is in care of an officer placed there by the United States Government. How, then, can letters be intercepted here any more than in Newcastle? Next, we are told by the American reporter that her husband was murdered shortly after her arrival, on his making his intentions known to some young Mormon about his intention of finding his son and escaping. Now, sir, the truth is that Mr. Rutter was engaged as a laborer, not as a partner, with a farmer. Part of his labor then was to bring the cows home to be milked. On this particular day he (Mr. Rutter) rode one of his master's horses on this errand, and riding too close to the banks of the Weber river, the banks or land being undermined, the horse and its rider were thrown into the stream by the bank falling away. The people turned out *en masse* in search of the body next day, and in fact all that night. The prints of the horse's feet were traced to this particular spot; then the fate of both horse and rider was discovered. The horse was found on the opposite side of the river. Rutter's body was found by drags; and a coroner's inquest was held according to the laws of the Territory. The verdict of that jury was "that Mr. Rutter met his death by accidental drowning." It is absurd to say that no notice was taken of this sad accident, and that the Church took all the property of the husband. I am a Northumberland man, and have lived in Ogden City for the past twenty-five years, and do say that

there is no more chance there to intercept letters than in Newcastle. I was personally acquainted with Mr. Rutter, and fed him when he first arrived in Utah; and I say again that there is not one word of truth in the statements made by the *Chicago Sunday Herald*. I can give you the signatures of men to testify to what I say. Let me say here that money was advanced to Mr. Rutter, to my knowledge, for the emigration of his wife and daughter, and it did not come from his first savings. I may repeat that I was personally acquainted with Mr. Rutter after his arrival in Ogden, and was present when he and his wife met there. By the insertion of the above you will greatly oblige yours, etc., Elder J. W. TAYLOR,

Of Ogden City, Utah Territory, America.

P.S.—Inquiries can be made at 42, Islington, Liverpool. This is written at 46, Boathouse-terrace, Cambois College, Blyth.

A LADY ON PLURAL MARRIAGE.

WE clip the following from the *Woman's Exponent* of July 15, 1888:

Dear Sister Wells,—I came from Manti fully intending to make an extra exertion in regard to writing for the *Exponent*, but I find the truth of the adage "Man proposes, but God disposes." I had only been at home one day, and that was Society Conference, when a poor boy came to me, sick. To make it intelligible I must go back and tell who he was or is. A small company of nine members, came from Palestine last fall—converts who had been baptized by our son. They are all Germans or Russian Germans, and very fine people. The rest got work, and left us but this young man, eighteen years old, who remained most of the time with us, and, owing to his natural abilities and kind disposition, we became much attached to him. He called us "pa" and "ma." He went away to work this spring, and came back sick, as we supposed with rheumatism and fever, but the doctor said it was scrofula, and he would die of blood poison. We have stood over him night and day, and I hope never to witness such a thing again.

My object in giving this to the public is not to tell about the poor boy's sufferings, but to draw a moral, if I can properly express my feelings, and tell my sisters how little we know of the world, its sins and sufferings—that the sins of the fathers shall be visited on the children is a terrible curse. Nevertheless the fiat has gone forth, and it is unchangeable.

One of the Palestine brethren tells us that such things are common in that country, and that the Arabs rot and die in, if possible, a more terrible way. The crime for which Sodom was destroyed was rotting them down when mere boys.

People will dare to criticise the Bible, and say it must be a terrible God who would order whole nations to be slain, sparing neither women nor children. But God knew their natures, and knew that wherever the seed came in contact with Israel it would pollute them. God knows many things which we ignorant short-sighted mortals cannot understand, nor do not dream of. What do those living in pure homes, with healthy children around them, know of rottenness and corruption? It does not come under their observation; their imagination cannot embrace it. We hear of the wickedness of the world, but from the pure atmosphere of our home circles we do not trouble ourselves about the sins we do not have to answer for. Our husbands are virtuous, and our children are pure.

"For if I will, saith the Lord of Hosts, raise up seed unto me I will command my people." Individuals are rotting, nations are rotting, and disease and death are strewn broadcast and transmitted to posterity.

If we could visit the hospitals, we would see sights to make the strongest shudder, for our own fair land is not free from this terrible curse, nor the crime that breeds it. And yet the

country is indignant that men should marry and raise pure children, and throw the protection of God's law about the family circle. Men must be persecuted and thrown into prison for carrying out the laws of God and protecting their wives and children, while bagnios are licensed for the "*protection of respectable people.*"

M. J. TANNER.

UTAH NEWS.

(Summarized from Territorial Papers.)

Better crops have been raised in Southern Utah this year than for some years past.

Quite a number of springs with a capacity of from seventy to 200 gallons per minute each, have recently appeared in West Bountiful. This new source of water supply is greatly appreciated by the farmers.

Utah's new Chief Justice, Judge Sanford, is expected to arrive in Salt Lake City about September 1st, in time for the opening of the September term of the Third District Court, to which he will probably be assigned.

President G. C. Parkinson, of Oneida Stake, and Counselors, have organized a new district, or Branch of the Church, at a place about four miles from Franklin, taking a part of Franklin, north, and part of Preston, south, and part of Fairview, west. The district is named Whitney. Elder James Chadwick was appointed and set apart to preside. They have a nice school house, and everything bids fair to have a thriving branch. A Sunday school has been organized, and a relief society and primary. The people of the new district feel well, and are determined to make the branch a prosperous one.

In the case of Rudger Clawson the following opinion has been given by the Utah Commission:—"A man having the legal qualifications of a voter or office-holder under the territorial laws, and who is not now under any of the disqualifications of Congress (unless it be the conviction hereinafter named) who was, in November, 1884, convicted of polygamy and unlawful cohabitation, and sentenced to five years' imprisonment in the penitentiary and to pay a fine of $800, and afterwards December 5, 1887, received a full and unconditional pardon from the President of the United States, the question is whether such person is entitled to register and vote and is elegible to office? Our opinion is that such person is entitled to be registered as a voter upon taking the oath prescribed by Act of Congress, at the proper time of registration, and that he is eligible to office on the same terms."

Bryan Doolin, son of John P. Doolin, of Provo City, met with an accident on Sunday, July 15, which resulted in the loss of his left hand. He and a number of other boys went up Rock canyon in search of berries. They came across an old saw mill, entered, and proceeded to start the machinery going. One of the boys set the water on, and Bryan, picking up a piece of lumber, attempted to saw it in two. While doing so his foot slipped, and he fell across the saw, his hand resting in front of the saw, which severed the hand almost entirely from the wrist, the hand being held only by the skin.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 3, 1888.

PROSECUTIONS UNDER THE EDMUNDS ACT.

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In the *Deseret News* of July 28th, is the following in regard to the enforcement of the Edmunds law:

The prosecution of alleged offenders under the Edmunds law continues unabated throughout the Territory. In fact it has been more vigorous during 1888 than before, as to the matter of arrests, there having been more persons taken into custody on the charge of unlawful cohabitation during the first seven months of 1888, than during the whole period of prosecutions prior to that time. The officers making the arrests have been more gentlemanly than formerly, though one or two individuals wearing official badges, and operating to the south of this city, should be summarily dismissed for their insulting demeanor towards ladies. Up to July 1, 1888, there had been over 700 convictions almost exclusively for unlawful cohabitation. Half of these, or 357, were subsequent to January 1, 1888. From October, 1884, to the present, there have been about 860 arrests of this class, more than half of them being since the first of January last. Most of these have been outside of Salt Lake City.

The facts in the above make a glorious record for the people of God. Out of the seven hundred convictions for "unlawful cohabitation," up to July 1, 1888, but very few, not more than fifty, perhaps, have been induced through proffers of clemency from the courts to give up their relationship with their families, and in many of these cases the parties had lost their faith in the Gospel—they were apostates. All had proffered to them the like clemency, that is, either a suspension of sentence altogether, or the punishment mitigated to the payment of a nominal fine, on condition, of course, that they promise to obey the law as interpreted by the courts, which meant the abandonment of their wives and their children whom they had covenanted to love, protect and provide for. But to the everlasting honor of the very grand majority of the seven hundred who have been convicted of living with their wives, and supporting their children, be it said, they scorned to stoop so low as to purchase the clemency of the courts at the price demanded for it,—the loss of honor, self-respect and every sense of noble manhood. Liberty is indeed a jewel, a pearl of great price, but desirable as liberty is, there are prices that ought not to be paid for it, and in those exceptions we note honor, self-respect, and the rights of conscience. Whenever immunity from prison

involves a sacrifice of all or any one of these things, every true man will spurn the gilded offer with the contempt it deserves. It is the preservation of these things to the individual that makes life worth the living; once they are lost, liberty is thenceforth but a name, life a mockery, earth a hell, and heaven, could it be entered by such characters, would yield them no delight.

To be in opposition to the spirit of the age, to entertain views leading to practices not approved by popular sentiment, to be out of harmony with one's fellows, is a trying situation; and it is rendered more difficult to maintain when the popular sentiment against you crystalizes into Congressional enactments invading the domain of your conscience, and peremptorily forbids you following its dictates. Such is the situation in which the Latter-day Saints are placed in respect to plural marriage. The case stands thus: The Lord through Joseph Smith revealed the law of celestial marriage to His people, and that law justifies, nay, under some circumstances commands, a plurality of wives. In that spirit, that is, as a law from heaven, as a requirement from God, it was accepted by the people and practiced. Years afterwards, when it had become a settled institution of the community, and a generation had been reared in it, the Congress of the United States under the lash of popular sectarian clamor, enacted this Edmunds law, not only forbidding the practice of this part of the religion of the Saints in the future, but commanding the disruption of those homes that had been formed in this order of marriage, as well those homes that had been formed before any law existed against the plural order of marriage, or while the first law enacted against it—1862—remained a dead letter—as those that should be formed after the passage of the law. The woman who has walked by a man's side as a faithful wife, bearing him children, sharing his joys and his sorrows, his cares and labors, now in the sunshine of prosperity, and now in the shadow and bitterness of affliction, now rejoicing with him in the growth and development of their offspring—pledges of their mutual love, and now bowed with him over the pitiless grave yawning to receive one of their flock stricken down with death—this woman who has thus shared his lot in life, to satisfy the requirements of this heartless, infamous law — begotten of sectarian bigotry, and brought forth by a frightened, not to say a cowardly Congress—this woman with her children the husband is commanded to turn adrift as an unclean thing, and must become more than a stranger to her. But thank God, the manhood of the Elders of Israel has stood between their families and this cruel law. True they have been sent to prison, but that imprisonment, under the circumstances, has been an everlasting honor to them. They have borne a faithful testimony to this generation as to the divinity of our marriage institution, and stamped that testimony with the seal of their suffering.

The world has steadily maintained that the marriage system of the Latter-day Saints was merely a scheme devised for the gratification of unseemly lust, but the fines paid, the imprisonment endured by nearly seven hundred of the Elders of the Church within the past four years, and back of that the patient suffering of their faithful wives, gives the lie to the invention of our enemies who have no higher conceptions of the relationship

between man and woman than those that are suggested by the baser passions It is not necessary to incur fines and imprisonment or popular displeasure in order to gratify the lusts of the flesh. Such is the unfortunate state of society that men can revel neck deep in all manner of licentiousness, and still move in the so-called "higher circles" of society, their moral slips and mischances giving them little or no inconveniences. If gratification of the animal passions was the object, everybody knows there is no need to incur the increased responsibilities and cares that a plurality of wives must ever bring with it, to say nothing of standing in the full blast of popular displeasure, and enduring fines and imprisonments. These considerations alone must contradict, they do contradict, the assumption that the part of our faith known as plural marriage is for base purposes.

When Peter and John were brought before the courts in Jerusalem, and were forbidden to speak any more in the name of Jesus Christ, Peter said:

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard (Acts iv, 19, 20.)

The apostles went steadily on, choosing to obey God rather than man —such is the issue before the Latter-day Saints to-day. R.

DEPARURE OF VISITORS.—The following-named brethren and sisters left Liverpool on their return trip to Utah per S.S. *City of Rome*, on Wednesday, Aug. 22, 1888: James T. Snarr and wife; S. Hallett and wife; Thomas Briggs and Samuel Smedley; Sisters W. B. Barton, Maria B. Ford, Duce and Hillsted. They report a most agreeable visit among relatives and friends, whom they had not seen for many years. They have enjoyed the excursion exceedingly, removed much prejudice, gathered considerable history of their forefathers, bore many testimonies, and feel well repaid for the fatigue of the long journey, and absence from dear ones at their happy homes in Utah.

The S.S. *Wisconsin*, having on board the company of our people who sailed from Liverpool on Aug. 11th, arrived in New York City, at 1 p.m. on the 23rd, and proceeded to Norfolk at 3 p.m. on the 25th.

A new edition of the Book of Mormon has recently been printed, at this Office, from the electrotype plates used in the preceding editions. It is printed on good paper, bound in neat, cloth covers, and we will mail it to any address at the remarkable low price of 2s. It may be obtained, also, from Conference Presidents, Traveling Elders, or any of our book agents.

This should be glad news to many of the Latter-day Saints who have, heretofore, been deterred from purchasing this invaluable book, because of its seemingly high price. We sincerely hope it will now be much more extensively circulated and read than it ever has been, as it is by far the most important book of modern times, containing as it does an unimpeachable testimony that God has again spoken to mankind, and making plainly known the grand principles of human redemption.

Severe storms have passed over the Southern States, attended with destructive effect at New Orleans, where fifty coal boats have been sunk and telegraph lines and railroads damaged.

CORRESPONDENCE.

New York, Aug. 8, 1888.
President George Teasdale.

Dear Brother,—Before leaving for Norfolk we proceed to place before you, briefly, the most interesting features connected with our journey from Queenstown to New York.

The second day out (Monday) a strong head wind arose and continued until the following Monday. At intervals it was accompanied by rain, which made it very unpleasant for those passengers who prefer to remain on deck during the daytime and endure all kinds of weather, rather than go below and form a too familiar acquaintance with the oppressive, nauseating atmosphere that usually prevails there.

When in mid ocean a breakage, the nature of which we did not learn, occurred in the machinery in the night time. The repairing of this occasioned a delay of four or five hours. We also encountered a good deal of fog off the Banks of Newfoundland, which tended a little to retard our progress.

As to sea-sickness, that disagreeable complaint which invariably makes its appearance on board ship at one stage or another of the voyage, we had our allowance. Several of the returning brethren, and a goodly number of the Saints, were incapacitated for several days. All, with one or two exceptions, had fully recovered, however, before reaching New York, and were taking their three meals per day with evident relish.

We are sorry to have to inform you that a death took place in the company. It occurred in the afternoon of Aug. 4th, and was that of an infant, aged six months, the daughter of a Swedish lady by the name of Andersen. Convulsions was the cause of the little one's death. With the captain's permission we held a short funeral service with the mourners and friends in the steerage, and at 5 p.m., same afternoon, another short service — Church of England — was held on deck, the captain officiating, after which the remains were committed to the deep.

We came in sight of the American shores—a sight heartily appreciated—about 1 p.m. on Tuesday, Aug. 7th. Passed quarantine at 4 p.m., but were not permitted to land until 9 a.m. the next morning. The Custom House and Castle Gardens were passed without any delay or annoyance. Mr. Gibson, Guion's agent, was on hand on our arrival, and attended to all matters pertaining to our landing and embarking on the Old Dominion steamship with care and promptness. We leave for Norfolk at 3 p.m., to-day, Wednesday.

Our voyage from Liverpool to New York, taking all things into consideration, was an enjoyable one. The passengers, not of our company, we found to be genial and communicative. The officers and stewards of the ship were kind and considerate in their treatment towards us. This we acknowledged by the presentation of a written address.

Praying that the blessings of the Lord may direct you in your labors, and with best regards to yourself and your co laborers in the Office, we remain your brethren in the Gospel,

H. J. CHRISTIANSEN,
C. L. CHRISTENSEN,
C. O. FOLKMAN,
per T. Y. STANFORD.

Plain City, Utah, Aug. 2, 1888.
President Geo. Teasdale.

Dear Brother, — According to request I write a few lines after seeing some of the wonders of this inland country. Our journey has been described in the STAR, and I will only add that I was well the whole time. The first three or four days out from Queenstown I helped the steward in waiting on the sick, and felt glad to be of use to those who needed our services.

After leaving Kansas City, we soon arrived at Pueblo, and there entered the far-famed Rocky Mountains, about 5 p.m. I regretted that it was not 5 a.m., for we saw only thirty or forty miles of the Rockies ere the shades of night came o'er us; but I saw enough to make me conclude

that an almighty Power had prepared these great kanyons, and made it possible for man to construct a highway for His people to flee to His hiding place.

We were divided into two trains, with three engines, which climbed around the hills in a most wonderful manner. The following morning we were over the tops of the mountains, and going down an incline at good speed, and by 7 or 8 o'clock had emerged into a valley. In a few more hours we entered Utah Territory, and soon saw houses and farms, with horses, cattle, etc., which increased in frequency as we came nearer to Salt Lake City. There scores of friends met us with hearty greeting. We then went on to Ogden, and from thence by teams to Plain City, where the brass band gave us welcome home, and we retired to bed with thanks to God for our safe arrival in the chambers of Israel.

After resting a few days we visited Salt Lake City, the hot springs, historian's office and tithing office, going also into the hospital, Temple Tabernacle, Zion's Co-operative Institution, etc, meeting a few of the brethren who had traveled in England. Could write pages about the houses, trees and streams, fountains playing in front of villas, etc., but you are familiar with it all.

After three days we returned to Plain City, where I have located. We had great rejoicings on the 4th and 24th of July—guns, bands, etc., at daybreak; meetings at 10 a.m., prayer, songs, speeches, readings, toasts, games, prizes, dancing, etc. Last week our Dramatic Club performed the "Staff of Diamonds" in very good style.

The season has been dry, water scarce, and some crops light, but we had heavy rain the last two days. I hope it has been general in Utah.

My health is good, for which I am thankful, and my wife, who has been sick a few days is better now. I receive the STAR all right, and am glad I ordered it to be sent here, as it comes like a friend from the old country.

Trusting you and all at "42" are well, I remain, as I hope ever to be, rejoicing in the Gospel of truth and salvation,

WM. RICHARDSON.

Edinburgh, August 13, 1888.

President Geo. Teasdale.

Dear Brother,—It appears as though I have fallen into a trap which has been set for me for some time past. The circumstance alluded to occurred as follows:—

After holding our 2 p.m. meeting, feeling somewhat lonesome—my companion being in London—I thought I would stroll through the park, where of late we have been in the habit of holding our open-air meetings. Directly my presence there became known the cry went round, "There is that big Mormon," and in less than two minutes I was surrounded by about a hundred people. Mark, I had said nothing, had only as a disinterested spectator been walking leisurely from crowd to crowd.

The first interrogation which I received was from a person who apparently was a leading light; he desired to know of me if there was any truth in the "moving story" of the Shields woman, or in the letter of "Eugene" to the *New York Tribune* purporting to give facts which occurred of late concerning some terrible actions of Mormons in Ogden, Utah. My reply was: "Gentlemen, this is rather a curious question to be so abrubtly put to me, from the fact, as you know, that I am at present—and was at the time these things are said to have occurred—separated by about 7,000 miles from the place where they are alleged to have taken place. But I will say, as I am acquainted with the surroundings of the people in Utah, I can see that it is impossible for some of the allegations to be true." "But hold," says another, "I have a question to put to this young man; I have been reading your No. 2 Tract, and I find it contains"——"But," said another, "please give me the privilege of asking a question; I have one which I am very desirous of being enlightened upon." "Gentlemen," I replied, "in the name of common sense what does all this mean? I am at a loss to know why I am thus attacked, or

what you take me for? Do you look upon me as one so mightily learned that I am able to answer any and every question that may be crowding itself upon your brains? Now, my friends, if you will be consistent and let your questions bear upon the plan of salvation, and give them to me one at a time, I will endeavour to give you an answer from the Scriptures, as the spirit of truth may direct. But remember, I give you not my opinion, nor do I accept of any but the plain reading of Scripture." "Very well, then," says one, "You teach baptism as essential to salvation; is that true?" Reply: "As a doctrine of Jesus it must be essential, for it was one of His first great commandments, and according to John's teachings, if we keep not His commandments and say we love him, we are liars." This line of argument was followed for nearly an hour, when one out of a number of ladies who had been listening ventured the question "Who is the large gentleman?" "Oh, he's a Mormon," was the reply she received from a party just at my right; "you don't want to listen to him, for he believes in having half a dozen wives?" The lady came to my rescue by replying, "Ah, indeed, does he though? Well, I dare say he is man enough to own them; and in that he has the advantage of you; any way he has the best side of the argument." This bit of encouragement strengthened me greatly.

The next who came forward was a converted Arab or Turk. It appears he has graduated in the colleges, and is now being educated as a religious teacher in order to go as a messenger of salvation to his native land. I must say a more intelligent and gentlemanly opponent is rarely met by any of us. He conducted himself splendidly in his line of argument as far as his clerical teaching would permit. The point at issue was the intermediate state, he taking the stand that no such place existed, that "intermediate" was the centre between two extremes, and that the two extremes were heaven and hell. I asked him where, then, were the departed spirits detained until the judgment? "They all went to heaven until that time," he stated. I replied, "Do you not know that the Scriptures teach that David has not yet ascended into heaven, and that no man has ascended save Jesus?" "Make him read it, make him read it. That's Mormon doctrine, and not in the Bible," came from all around. "Gentlemen, you can see how difficult it will be for me to read in this darkness (10.30 p.m.); but if you will come over to this street lamp I will be happy to give chapter and verse." "All right, come on, and we will see you don't get it from your Mormon Bible," came from the crowd. Arriving at the lamp I read from Acts ii., 34, also from John iii., 13. My Arab friend noted chapter and verse, and looked into the preface of my Bible, then replied, "It is possible I may be mistaken, and I will give this my earnest study."

At this point another party stepped forward and challenged open discussion upon the principles of baptism and the laying on of hands for the gift of the Holy Ghost, which was accepted, and is to take place at 3 p.m. next Sunday. Now, Brother Teasdale, I tried every way to honorably avoid this discussion, or being brought into such a position; but the only escape I could see was to stand up like a man or take to my heels and run like a coward.

When I think of my weakness, of my ignorance, it makes me quake; and if those college learned students who surround me on such occasions as the above-mentioned, could only see me as I actually am when not assisted by the Spirit of the Lord, they could crush me as a straw. Remember me in your prayers; I don't know what is in store for me, but I will do my best.—I am your humble brother,

S. T. WHITAKER.

According to reports received by the Minister of the Interior at St. Petersburg, up to the 16th inst., the harvest of winter wheat in European Russia is now almost completely gathered in, the yield, except in a few districts, being satisfactory, or at least an average one. The condition of the summer crop is generally good.

MINUTES OF THE LIVERPOOL CONFERENCE,

HELD ON SUNDAY, AUGUST 19, 1888.

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THIS Conference was held in Miners' Hall, Wigan, the following Elders from Utah being present:—President G. Teasdale, of the European Mission; Elders D. M. M'Allister and J. E. Clark, from the Liverpool Office; President J. W. Brown, Elders J. Briggs, J. C. Pixton, and T. D. Brown, of the Liverpool Conference. The visitors were—President M. H. Dalley, of Birmingham; President W. G. Phillips, Elders J. Thomas and T. Beard, from Manchester.

After the usual opening exercises, President Brown addressed the meeting, stating that we had met in Conference capacity to speak of the Gospel—the plan of salvation. He earnestly requested the Saints to exercise their faith and prayers in behalf of the Elders who should speak, that all might be edified.

President Teasdale remarked that the Saints had come together to represent themselves, as they are a people everywhere spoken against. He dwelt at some length upon the false impression the public had received regarding the Latter-day Saints, because of the slander and misrepresentation published in the newspapers, many of which published anything untrue and in opposition to us, but nothing enlightening the world on our true character. Referred briefly to the Christianity of to-day as being in a condition of "ever learning, but never coming to a knowledge of the truth." The speaker had borne his testimony in many parts of the world and was not yet tired in lifting up his voice as a witness for God.

Elder Pixton, Briggs, Thos. Brown, and Beard followed with reports of their labors in the ministry; their feelings in regard to the Gospel, their inclination to serve the Lord and be energetic in the spread of truth.

Testimonies were uttered in earnestness by the brethren that the message with which they were entrusted is true, and will exalt and ennoble those who obey it.

President Phillips closed the meeting with prayer.

At 2 o'clock the Saints re-assembled, Elder M'Allister offering prayer.

After the administration of the Sacrament, President Phillips was introduced. He expressed his pleasure at the privilege of raising his voice in defence of an unpopular people and to testify of God's truth. Referred to the humble instruments the Lord had chosen in all ages of the world to execute His plans and bring about His purposes in spreading the Gospel. He described in an interesting manner his experience when a boy in crossing the plains with ox-teams, and his arrival in Salt Lake Valley. Our people, he said, had received a bad reputation from professed ministers of Jesus Christ; referred to several instances in which some reverend gentlemen had been shown the utmost kindness by the Saints in Utah, the free use of halls in which to preach had been granted them; and after being so well treated they have gone to the eastern States and wilfully misrepresented the Saints, endeavouring to prejudice the minds of the public against them.

Elders Thomas, M'Allister, and Clark followed, speaking on the organization of the Church, the gifts, blessings, and power which characterized it anciently, the authority to officiate in the name of the Lord, etc.; and testified that wherever the Church of Christ existed these powers and gifts and His authority would be distinguishing features in it.

President Teasdale presented the authorities of the Church, both general and local. They were unanimously sustained.

He stated that the services of J. W. Brown would be required in another district, and proposed that he be released from the presidency of the Liverpool Conference; and, on motion, Elder T. D. Brown, was appointed to succeed him.

Benediction.

In the evening, Elder Dalley, President of the Birmingham Conference, addressed the assembly, and presented, in a clear and concise manner the first

principles of the Gospel. He brought forth many passages of Scripture bearing on these subjects, by which with his logical arguments he proved that faith, repentance, baptism, and laying on of hands for the reception of the Holy Ghost were initiatory principles of the plan of salvation instituted by our Lord. He exhorted the Saints to "prove all things and hold fast that which is good," and to be true to the Gospel.

President Teasdale delivered a powerful and instructive discourse, lasting over an hour, on the pre-existence of man and his destiny. He read passages from the Bible, giving abundant evidence that the spirit of man existed before coming upon this earth, and that he came here to gain an experience which would fit and prepare him for eternal life, and an inheritance in the kingdom of God. The Gospel was restored for man to obey, that he might, through the blessings of the same, escape death, hell, and the grave. The speaker enjoyed great freedom during his remarks, and it was manifest he spoke by the inspiration of heaven—as one having authority.

In conclusion he desired the Saints to keep alive to their duties and honor the covenants they have made with God. He invoked the blessing of the Lord to rest upon the Saints and the large number of strangers present, who all listened with marked attention.

J. E. CLARK, Clerk.

FACTS AND EVENTS.

A telegram from Trieste states that a fire broke out in a forest of the Trentino, on the Italian frontier, and has now assumed formidable proportions. All efforts to check the progress of the flames have failed; the mountain forests of Castelberto, Dosso, and Ronchi are said to have been completely destroyed, and several villages have been burnt. The flames are still spreading, and detachments of gendarmes and firemen have been sent from all the country round to fell trees and isolate the fire. It is believed that the mischief was caused by smugglers, who set fire to the woods out of revenge.

The wet weather of the past six weeks has had a disastrous effect upon the harvest prospects of Flintshire. On Mr. Gladstone's estate, on the estate of the River Dee Company, and, indeed, all along the North Wales coast from Chester to Rhyl, the wheat crops are so seriously attacked by mildew that the losses of the farmers will be exceptionally heavy. Hundreds of acres have been borne to the ground by heavy rains and gales, and it is painful to note that the heaviest crops have suffered the most. All expectations of an average crop have departed. The harvest expenses will be materially increased by the fact that the beaten crops must all be hand-cut, the machine being useless. Oats are now being cut, but the mildew is found everywhere. Much of the hay crop still remains ungathered, and as just an inch of rainfall has been recorded during the last two days, what remains will probably only be fit for bedding cattle.

Several waterspouts, accompanied by lightning, visited different parts of Austria towards the end of the week ended August 18th, causing great damage to property and considerable loss of life. At the summer resort of Reichenau, not far from Vienna, for instance, two persons were drowned; while in Moravia, Carinthia, Upper Austria, and parts of Hungary, the damage to the crops and other property is very great. Intelligence reached Vienna that several prosperous villages in Upper Austria, not far from Kloster Neuburg, and within thirty or forty miles of Vienna, have been almost entirely destroyed by the deluge of water that suddenly overwhelmed them. So rapidly did the flood rise that at one spot some Vienna excursionists and peasants who were overtaken by the storm while they were passing over a bridge across what was usually a mere rivulet were swept away, bridge and all, by the irresistible torrent into which the stream had instantly swollen. In a neighbouring village three more persons were drowned, while in a second place the loss of life was four, and in a third eight persons, while over fifty persons, chiefly women and children, received injuries. More than 100 houses were also washed away or were completely wrecked by the fury of the elements, while numerous barns and granaries filled with the just-gathered harvest have been swept away.